

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDEN

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede
fordi han ikke har
paa Guds enbaarne
Navn.

11te aargang.

Winnipeg, Manitoba, Juli 1935

AARSMØTE FOR DEN NORSK LUTHERSK KIRKE I KANADA AVHØLDES I CAMROSE, ALTA., DEN 10.—14. JULI, 1935



Pastor Nels Carson
Camrose, Alta.

Præken paa Tredje Søndag efter
Trefoldighet.

av.
Pastor P. B. Stolee.
Tekst: Lukas 15, 1—10.

Jesus bgyndte at bli populær i blandt de daarligste folk i landet. Saa syntes ialfald hans fiender og dermed hadde de fundet et vaaben mot ham. Alle kunde da forstaa at det ikke sommet sig for en lærer i Israel, en som lærte Guds ord, at tillate de laveste at komme sig nær. "Denne tager imot syndere og æder sammen med dem," var deres anklage.

Men hvormange sjæle har just i sandheten av disse ord fundet trøst siden de blev uttalte som en kritik. For Jesus negtet ikke at det var saa. Tvertimot! Han fremsatte straks tre lignelser-som i virkelighet er en lignelse i tre former-for at vise at han ikke bare tar imot synderen, men at han ogsaa er den som søker den mest forkomne. Læs det 15de kapitel av Lukas over igjen: Det er de taptes og fundnes kapitel; det er kapiteletom bedst viser den lentende, længtende og findende Frelser. Hyrden søker det bortkomne faar; kvinden leter efter det tapte pengestykke; Faderen gaar og venter paa sønnen som er fortaapt i synden. Og naar faaret findes blir der glæde-og slik blir der glæde i himmelen over en synder som omvender sig. Og som der blir glæde over mynten som findes, slik blir der glæde for Guds engler over en synder som omvender sig. Og likesom der blir glæde naar den bortkomne sønnen kommer hjem, slik blir der glæde i Guds hjerte naar en synder omvender sig. Sandelig, Jesus forsøkte ikke at negte at han tok imot syndere. Han kom ikke for at kalde retfærdige men syndere til omvendelse. Hans navn skal kaldes Jesus, ti han skal frelse sit folk fra deres synder. Og disse lignelser viser hans frelser sind saa klart at enhver kan forstaa at han mener det av ganske hjerte. Enten det er en av hundrede eller en av ti, eller en av to, (eller var det begge to som var kommet bort?) saa ser vi samme omhu og hengivenhet for denne ene. Alt sættes ind for at en kan frelses.

I vor tekst har vi de to første av disse tre lignelser: om det bortkomne faar og det tapte pengestykke. De viser os Jesu sindelag mot syndere og mot dem av hans som er kommet sig bort. Og saa er det glæden over hver en som lar sig frelse som er saa stor.

Ja, vi er enten i Herrens samfund eller saa er vi borte fra ham. Lever du i samfund med din Frelser, Er du lykkelig i Gud? Da gjør du den erfaring som David beskriver i den 23de Salme: "Herren er din Hyrde. Er du ikke i saadant livssamfund med Herren saa er du sikkert borte

Fortsattes Side 2.



Moland Menighet's Kirke
Camrose, Alta.

Moland Evangeliske Lutherske
Menighet

Camrose, Alta.

Herved bydes Canada Distrikt av den Norsk Lutherske Kirke i Amerika velkommen til Camrose og Menighet for at avholde det sekstende aarsmøte.

Byen Camrose er ikke den største by i Alberta, men den er vakker. Den er ogsaa let tilgjengelig, idet man kan komme fra syv forskjellige retninger, med Jernbanen, og likesaa er der baade graded og gruslagt veie som leder indtil byen. At det er en skole-by er vel kjendt. Forretningshusen driver god handel med gode varer og ofte "real bargains."

Det er et hjemligt sted. Her samles norske folk flere gange om aaret til større møter, særligt av kristelig art. Vi vil ikke skryte og si at kristenlivet pulserer sterkere her end andre steder. Vi er taknemmelige til Gud og kristenfolket i Canada for disse møter. Det er ikke Guds ei heller disse store møters skyld at vi ikke er alle baade kristne og varme kristne. Det er vor egen skyld.

Ved disse store møter likesom løftes vi op paa følelsenes vinger; det er saa henrykkende.

Vi er ogsaa taknemmelig for temaet som fremsat, nemlig: "DEN AAPNE DØR". Maa Gud hjelpe os baade at se Den og gaa ind i den!

Hvor lenge den vil staa aapen kommer an paa kirken. Dette er sagt med overbevisning. Kristenfolkets daglige liv er forberedende for Besøkes Tider. 1 Pet. 2, 12.

Vi hører og læser dagstødt om vanskelige tider paa det timelige omraade; men vi behøver ikke at være aandelige pessemister om vi sier: "DET SKYER OVER PAA DEN AANDELIGE HIMMEL HVOR GUDS BEVIDSTHETEN, OG KRISTEN ERKJENDELESEN SKINNEDE NOK SAA KLART!"

Hvad kirken, hvad kristenfolket gjør nu merkes nok i himlen, men det vil registreres i vor efterslegt.

Store møter med megen begeistring kan nok hjelpe lidt ved at peke ut forholdene men det dagligdagse kristenliv i barnslig tro og lydighet, en sand forkyndelse av LOV og EVANGELIET, om aynd og Naade, det vil tjene bedst som arv for efterslegten.

Gudske tak at DØREN JESUS KRISTUS er endnu aapen til Faderen og Guds Riket. Men som vi forstaa av temaet og dets avdelinger saa angaar denne "aapne dør" anledningen at virke ved og med Guds Ord, hjemme og borte, blandt smaa og store.

Gud har lagt ned hos os en stor,

Fortsattes Side 2.

Kjære brødre i Herren:

Om Gud vil, samles vil til distriktsmøte i Camrose inden en kort tid. Mange alvorlige opgaver foreligger slike kirkelige møter og ikke mindst det møte som De kommer til at holde nu i Camrose.

Paa samme tid som der er vanskelige økonomiske forhold saa maa vi indromme at markerne er hvite til høsten. Det sker ofte under slike forhold at hjerterne er mere aapne for mottagelse av sandheten end naar der er velstand og gode dage. Stort ansvar hviler paa Eder brødre, at De kjøper den beleilige tid og at ingen undrar sig med den undskyldning at man intet kan gjøre. Herren siger til os igjen: Hvad er det som du har i dine hender? Om det er litet saa maa det brukes først hvis der skal bli velsignelse i arbeidet.

Vor kirkes indremissionsbestyrelse har alvorlig overveiet det krav som stilles til vort samfund ifra Canada. I aar sender vi til Canada fem unge brødre som er just ferdig med skolen. Under vore forhold saa maa dette være eder en forsikring at vi

Mine Kjære Venner i
Canada Distrikt!

Naar jeg paa denne maate kommer for at si farvel til eder saa er det med vemot i hjertet at jeg gjør det. Jeg skulde ønsket at jeg kunde ta enhver av eder i haanden til et sidste farvel. I har vist mig meget godhet, imotekommethet, kjærlighet i alle disse aar jeg har gaaet ind og ut iblandt eder. For dette vil jeg si eder tak, hjertelig tak! Reisen kunde nok iblandt være besværlig, men naar jeg kom frem og blev mødt av eders hjertelige "Velkommen," var besværlighetene glemt og jeg følte mig som hjemme hos eder. Tak for eders gjæstfrihet! Gud velsigne eder!

Det er urolige tider vi lever i, det er som om altting vakler under vore føtter, her er intet som er sikkert at staa paa, intet som bærer. Man søker at hjelpe hver andre ved "Co-operation," men egenkjærligheten, menneskets grundskade, hindrer, og man staaar like raadvild og hjelpeløs. Denne "co-operationstanke" har man ogsaa forsøkt landene imellem for at undgaa krig men der ru-

tar det alvorlig med vort folks frelse ogsaa i Canada Distrikt.

For skolerne i Canada saa har skolebestyrelsen bevilget \$2500.00 det kommende aar.

Board of Charities har ogsaa besluttet at træde støttende til i denne gren av arbeidet.

Brødre, I er ikke glemt av Eders brødre paa den anden side av linjen. Eders fremgang er vor fremgang; Eders glæde er vor glæde og Eders bekymring og sorg er vor bekymring og sorg. Vi er et samfund i Kristus Jesus. Det kan være der er saa mange, især i missionsdistriktet som ikke vet at kirken støtter arbeidet med



Pastor J. A. Aasgaard, D.D. Formand
Minneapolis, Minn.

mere end der kommer ifra slike distrikter. Man hører saa ofte: Hvorfor skal vi sende vore penge til Minneapolis, og man vet ikke at kirken i det hele bruker i disse distrikter meget mere end det som bidrages av de lokale menigheter i disse strøk.

Det kan være interessant at vite at siden foreningen i 1917 saa har Den Norsk Lutherske Kirke brukt i Canada for indremissions arbeide \$411,184.96. Ved siden av dette saa har den bevilget til barmhjertighetsarbeidet og skolerne følgende summer: for barmhjertighetsarbeidet, \$31,247.55; for skolerne, \$61,348.65; Fortsattes Side 2.



Rev. J. J. Akre Formand, Kanada Distrikt.

stes til krig sterkere end nogensinde. Hvad er grunden til al denne elendighet? Professor Karl Vold av Oslo, Norge, gir dette svar: "Gud, den levende, almægtige Gud, er endnu ikke blit en stor og virkelig realitet for vort folk." Vi har vore gudst-

Fortsattes Side 2.

HYRDEN

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Det er os en glæde at kunde gi Hyrden's læsere et 8 siders blad denne gang. Ved hjælp av advertisements er omtrint den hele kostnen av dette nummer betalt. Tak til alle som godvilligt gav os hjælp i saa maate. Læserne vil gjøre vel i at se over disse "adv." og besøke disse forrentnings-

folk under møtet i Camrose.

Lasestof. Almindelig interesse for dette nummer kom kraftig tilsyne ved det læsestof som kom ind til optagelse. Det kom mer end nok. Noget maa ligge over til newte nummer. Undskyld at saa maatte ske. Tusind tak skal alle ha som sendte ind skrivelser og særlig for at det kom ind itide.

Hyrden's financial Statement. Dette vil uten tvil være til stor opmuntring. Det taler godt for Hyrden at avslutte aaret med en balance paa haand.

Til overveielse av forhenværende (ja den første redaktør for Hyrden) past. K. O. Kandal, burde faa grundig betragtning og om mulig komme til nogen bestemmelse. Det vilde uten tvil være ønskelig at flere delegater kom til vore kirkemøter.

Redaktørens tid utløper med dette nummer. Vil faa si prester og andre hjertelig tak for den store hjelp de har ydet ved at sende ind læsestof. Særlig tak til past. Vinge, der har redeget Y.P.L. og Mrs. S. Brun redeget W.M.F. Ja tak brødre og søstre for alt. Maa Herren fremdeles faa vilsigne Hyrden. — U

Præken paa Tredje.....

Fortsat fra Side 1.

fra ham. Men da vil du vel la dig finde av ham som søker? Det beror paa dig. Kanske du helst vil leve borte en stund enlun; "nyte" din elendighet! Jesus spurte en som hadde ligget syk i 38 aar om han vilde bli helbredet. Det kunde synes et rart spørsmål. Men vil du bli frelst? Nu? Eller vil du gaa som du er indtil tiden passer for dig? Ta dig ivare Gud kalder og leter efter dig nu. Det kan bli forsent naar du skal vælge tiden. Vanskeligheten med at komme til Gud og bli frelst ligger ikke hos Gud men hos dig. Du maa vælge, ikke at forbedre dig eller dit liv i et eller andet, men at la Gud faa frelse dig i alt. Du kan bare gjøre et av to: aapne eller stenge dit hjerte for Jesus naar han kommer til dig. Han vil frelse dig, ikke for din skyld, men for sin skyld. Han har betalt for alle dine synder, og gir sin fuldkomne frelse til hvert menneske som lukker op for ham. Har du raad til at leve uten ham, uten fred med Gud, uten haab, naar han gaar i ørkenen og søker efter dig?

Ogsaa for en som Jesus har fundet og faat komme ind hos har disse to lignelser noget at si. Har vi hyrdesind? Har vi glæden over hver eneste en som kommer tilbake til Gud? "La det sindelag være i eder som var i Kristus Jesus"—ogsaa i dette. Hvis du er en av hans saa vil du være med at søke de bortkomne. Du kan ikke holde ut at nogen skal mistes av dem Jesus har kjøpt. Det gaar ikke an for dig som er hans at la en nabo, samme hvad nationalitet eller stilling han har, gaa maaned og aar uten at du snakker til ham om Jesus. Du vil ikke la dine egne barn gaa uten at faa lære om Frelseren. Ei heller andres barn. Er du virkelig frelst saa sætter du det, at faa andre frelst, som det første og sidste paa dit program. Gjør du som kalder dig kristen det?

Moland Evangeliske.....

Fortsat fra Side 1.

ja den største skat som tænkes kan, nemlig det hele Guds Ord.

Dette gjør os til de største av skyldnere. Canada er et vidtstrakt og stort land. Rationalismen og sektvæsenet herjer; penger og folkearbeidsfolk har og faar de. Landets sprog bruker de.

Vi synest maaske at vi er saa faa i dette store land at vi ikke makter noget. Lat os komme ihu den lille surdaig makter at gjøre den hele deig sur."

Men det gaar ikke an at være en "NORSK KIRKE" vi maa være alt for alle om vi skal vinde nogle sier apostelen. Vi maa være en KRIST-KIRKE. Vore børn er ikke norsk-talende eller norsktænkende, alt det de sier og tænker er gjort paa engelsk. Vi som har drat dem hit faar nok flytte over til dem! Vi som kirke maa gjøre alt vi ved Guds Naade kan for at lægge ARVEN ned i blandt den engelsk talende befolkning baade av vore unge og andres. "VI ER ALLES SKYLDNERE." Derfor beder vi ogsaa at aarsmøtet blir ført i det engelske sprog for vor ungdoms skyld og andre menighets folk som ikke forstaar norsk.

Igjen byder vi aarsmøtet velkommen til vor kirke og menighet, Juli 10—14, og ber om Guds rike Naade over samme.

Eders i Herren forb.

Nels Carlson,
Menighetens prest.

Kjære brødre.....

Fortsat fra Side 1.

ialt, \$503,781.16. Ifra Canada Distrikt har samfundet mottat i disse samme aar for disse tre arbeidsgrene \$96,411.72.

Dette siges ikke i tanke om nogen slags mandegjevning men med det haap at denne opplysning kan naa saadanne som hindrer innsamlingen til samfundets missioner ved at tale om at vore penge skulde beholdes iblandt os selv.

Formand Akre har bestemt uttalt at han nu nedlægger førerstaven iblandt Eder. Han har utført et trofast og samvittighetsfuldt arbeide i disse mange aar. Svert faa kjender til de opofrelser som han har bragt, og ikke minst dette at han har delt av sine smaa midler til det yderste med brødrene i sine gaver for Eder. Dette bør siges om ham. Nu siger han Eder farvel og alt vi kan gjøre er at uttale vor tak til Gud for hans færd og arbeide iblandt Eder.

Stort ansvar hviler paa det kommende møte at De under Guds Aands ledelse vælger og kalder den rette mand til fører i hans sted. Her gjælder det at ingen maa tænke paa sit eget men at kun en tanke besjæler baade prester og delegater, at det som vil mest fremme Guds rikes sak i Canada maa ske.

Og saa brødre vil jeg si, vel mødt i Kristi navn til vort distriktsmøte i Camrose i juli.

Eders i Kristo,

J. A. Aasgaard.

Mine Kjære Venner.....

Fortsat fra Side 1.

jenester, vi titbeder Gud og dog trænger vi at spørge: "Er Gud en virkelig realitet for mig?" Det bør den som træder frem for Gud at tro at haner til, og at han lønner dem som søker ham. Hebr. 11, 6. Gud er klippen, den som bygger paa denne klippe er tryk; livets storme og vandflomme rokker ham ikke. Han kan si med David, Salme 62, 6—9. Alene i haap til Gud vær stite, min sjæl! Ti fra ham kommer min forventning. Han alene er min klippe og min frelse, min borg, jeg skal ikke rokkes. Hos Gud er min frelse og min ære; min sterke klippe, min tilflukt er i Gud. Forlader eder paa ham til enhver tid, I folk! Utøser eders hjerte for hans aasyn! Gud er vor tilflugt. Det har været, det er og det vil vedbli at være saa, at gudsdygtighet er folkenes styrke. Mine venner! Maa ingen av eder ha fremmede guder, men la os over alle ting frygte og elske Gud og forlate os paa ham alene. Saa skal ogsaa vi finde at han hjælper os ut av al vor nød. Vi skal finde hvile for sjælen hos vor Jesus som indbyr os og siger: Kom til mig, alle I som stræver og har det tungt, og jeg vil give eder

hvile. 1 Matt. 11, 28. La os alle søke at komme ind til sabbatshvilen som er tilbake for Guds folk. Gud hjælp dem som søker ham. Herren være med eder!

"Farvel! Farvel! jeg eder byder, Farvel! med hjerte, haand og mand, Det ord har meget at betyde For kristne i skilsmisens stund. Kun den som gaar paa Herrens veie, Og hviler i sin Frelseres skjød, Kun den kan fare vel og eie Haus søde fred i liv og død."

Eders medbrøder i Herren,
J J. Akre.



Pastor K. O. Kandal
"Hyrden's" første redaktør.

Til overveielse.

Efter det sidste fellesmøte av vor kirke, i Minneapolis, Minn., 1934, blev det holdt frem i flere blade, det tilsynelatende besynderlige og forunderlige, at der var flere prester end delegater tilstede ved det møte.

Nogle, — somer saa fristet ti at ta alt op i den varste mening, — forsøkte da at "utlægge" det slik, at det almindelige folk, holder paa at tape sin interesse i det kirkelige arbeide, og at vor kirke er en "preste styret" kirke, hvor lægfolket, som saadant, ikke har noget større at si o.s.v.—

Besynderligt, hvor mistanksomme endel skal, og vil være! Vi har da ogsaa flere ting, som vi kunde peke paa, som viser klart, at de ovenfor nævnte paastande er uholdbare. —

Men tilbake til dette, at det er forholdsvis faa delegater, især i de senere aar, — sammenlignet med prestene, — som kommer til vore aarsmøter. Hvad kan være den virkelige grund og aarsak til det?

Vi er av den formening, at hovedgrunden til dette er, at delegatene gjør ikke som prestene i, at reiseutgifterne blir utdelt likelig! — Dersom prestene ikke hadde havt en saadan ordning, at ikke halvdelen av dem som kom til sidste aarsmøte vilde ha blit der. Nei, vistnok ikke saa mange engang. —

Men nu spør vi, hvorfor kan ikke delegatene — som saadanne, — ogsaa faa en saadan ordning?

Blev dette forelagt menighetene, saavel som aarsmøtene, saa er vi endvidre av den formaning at det, vilde bli ti stemt.

Under det system som vi nu har, saa bør delegatene ha en liknende rodning, som prestene. Og da skulde vi faa se, at der blev langt flere delegater tilstede ved vore kirkemøter (fellesmøter, saavel som distrikts møter,) end som nu er tilfelde.

Dersom vi ikke kan faa en saadan ordning, som ovenfor nævnt, — hvad delegatene angaar, — saa burde vi kanske ta under overveielse, om ikke vor kirkes konstitution burde forandres slik, at hver kreds inden kirken, vælger og sender til kirkens fellesmøter ialfald 3 eller 5, stemmeberettigede medlemmer. — (I tilfelde 3, saa en prest og to delegater. I tilfelde 5, saa to prester og tre delegater, ifra hver krers.) — Ved vor større kirkemøter, — ja mindre med, — saa burde der være et større antal delegater end prester. Nu, ja, dette til nærmere overveielse — om man saansker. —

K. O. Kandal.

Hjemmemissionen.

"Gaa bort i al verden og prædik Evangeliet for al skabningen", Mark. 16, 15: "Og, begyndende fra Jerusalem av." Luk. 24, 47.

Dette Guds ordmangen gang styrket og opmuntret os under vort arbeide. Naar vi gaar omkring og betragter vore brødre efter kjødet og ser, hvorledes mange vandrer fremmedgjorte for Gud og tildels foragter det vidnesbyr, som bringes dem, tænker vi, at vort arbeide er forgjæves. — Naar Luther nu og da blev mismodig og tung om hjertet, trøstet han sig oftest ved det ord: "Han lever." Ofte skrev han det ord paa bordet foran sig; ja paa døre og vægge hadde han skrevet dette: "Han lever." Ja, venner, Jesus lever, levede ikke han, var der ikke haab om liv for os. Men fordi han lever, saa skal ogsaa vi, som tror paa ham, leve ved ham som han har sagt: "Jeg lever, og I skal leve."

Vi føler forvissat om at de fleste av eder er interesserte i Hjemmemissionsarbeidet og at det er vor absolutte plikt, ja stor preveligium, av kirken at bringe Evangeliet ut til vort folk.

Hjemmemissionen er en forordning av Jesus, som sier: "Gaa bort i al verden og prædik evangeliet for al skapningen; og, "begyndende fra Jerusalem av." Herav forstaar vi at denne virksomhet ikke er indsat av nogen keiser, pave, koncilium eller kirkeraad, men av Jesus selv, og maa føre aarsaken for den tilbake til Gud som i kjærlighet ser til os og sender os sine vidner forat gjøre os delagtige i de goder, Jesus har fortjent os. Ingen har saaledes ret til at foragte eller forsømme dette arbeide. Det er et overmaate betydningsfuld arbeide og burde aapne oinene paa alle og ikke minst os prester og lægfolk. Og dersom vi her stiller os neutral og likegyldig saa er det mærke paa at det staar daarligt til.

Hjemmemissionen er en gren av den virksomhet den Helligaand driver paa jorden for at "kalde," "samle," "oplyse" og "helliggjøre". — Et sjælevinder arbeide for Guds rike blandt os. Navnet den har faat, kommer av ordet "hjemme" og "mission." Det første fortæller os hvor den drives; d. e. blandt vort folk og i vort eget land og "mission" betyr sending. En missionær er en, som er utsendt forat forkynne og utbrede evangeliet. Det er ikke en forretningsaffære for at vinde penge eller høi stilling i samfundet. Det er heller ikke et arbeide for den lade, men det er et redningsarbeide, som undertiden har krævet gods og liv. Stefanus er den første kristne martyr paa hjemmemissionsmarken og fra den dag til idag har flere end du kan tælle beseglet sin tro ved sit blod paa hjemmemissionsmarken. I disse tider har man god grund til at bli stille for det "mene tekel" som nu flammer paa den østlige himmel og rykker os nærmere og nærmere. Hvad der sker i Rusland er en gudsdøm over vor kristendom. Det er dom over vor gudløshet og over en religion som har tabt Gud. Det russiske "Babelstaarn" skal vel falde i grus. Men før og efter dets fald skal endnu svære ting aabenbares. Den gudløse slekt som vokser op i Rusland, skal ha sin tid, og det blir en ond tid. Den slekt av samme art, som i disse tider fremstaar i Vest-Europa og andre lande taler tydelig om hvad den sande kirke gaar imot. Vi trenger at "iføres Guds fulde rustning, saaat vi kan gjøre motstand paa den onde dag og bestaa efter at ha fuldbragt alt."

Hjemmemissionen skal drives av Guds mgh. paa jord. Alligevel er det nødvendig at komme ihu, den Helligaand er "Talsmanden" og uten hans drift blir gjerningen kun religiøs snak. Den Helligaand driver kirken, Guds mgh. er husholdersken, som har hjerte og øie for menneskenes nød, saaledes som den har lært av Herren. Av kirken, for kirken og ved kirken skal gjerningen utføres. Der ligger foran os en stor dødningsmark som bør bearbejdes og samles ind i det nye Jerusalem. Man er ofte blit spurt om der er nogen fremtid for vor kirke her nord i Saskatchewan. Om dette emne kude skrives lange artikler for og imot og vi skal ike forsøke her at male det som hø-

rer til fremtiden; ti vi kunde komme til at ta feil og saaledes begaa store synder. La os atter mindes Jesu ord til disciplene: "Gaa bort i al verden og prædiker Evangeliet for al skabningen, begyndende fra Jerusalem av." Disciplene hadde vel havt god grund til at spørge: Men er der nogen fremtidsutsigter for din kirke O Herre i Jerusalem? Der hvor de hadde forhaanet og tilslut korsfestet ham. Men vi finder ikke sligt spørsmål rettet til ham fra discipelflokken. Saa meningsløst det end kunde synes for dem at begynde der først hvor deres Herre var korsfestet saa ver de dog lydlige og begyndte netop ved "golgata." Hegesippus fortæller om Jakob den Refærdige som fik den store opgave at gjøre det sidste forsøk paa at vinde jødefolket i sin helhet for kristendommen; taler om hans strænge kristelige liv og hans utrættelighet i arbeidet for sit arme folks frelse, samt at han hadde saa tyk hud som en kamel paa knæerne fordi han sent og tidlig laa i bøn for sig og sit folk. Vi har endnu meget at lære av Jakob den "Retfærdige" i hjemmemissionsarbeide. "Høsten er stor men arbeiderne er faa," La os be høstens Herre at sende os arbeidere, som er villige at gaa ind i akeren og ta fat paa arbeidet-ikke med "Kid gloves" paa, men saadanne som er av kirken, for kirken og ved kirken. Om der var kun en man i nordre Kanada ufrelst og hele verden var frelst ellers, om Gud skulde bevæge vort sind, det vilde være vel

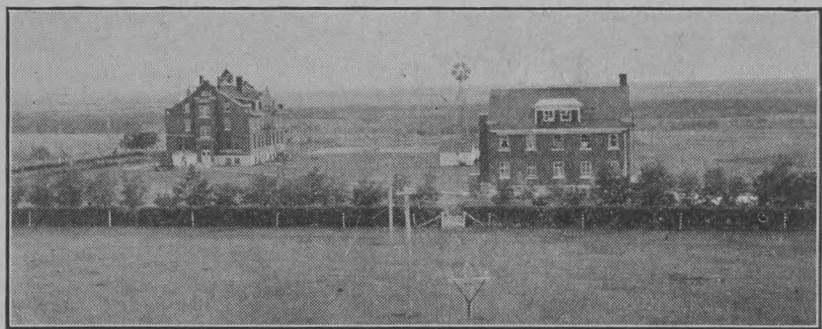
værd om hele vor kirke sørte efter denne ene sjæl. Vort folk er spredte over alt her nord og det er ofte vanskelig at organisere mghdr. Mange av disse folk er komne fra syd de sidste fem aar i sin yderste fattigdom—Andre har levet her fra 15 a 25 aar og drevet med fisking, jakt ellet lidt farming. — En 15 a 25 aars ophold i blandt Indianere og "half breeds" uten kirkelig betjening har ofte sin sørgelig virkning paa ældre og yngre.

Hvad vi trenger i disse tider her i Kanada er et systematisk kolonisationsarbeide. Vi vil saaledes ta os den frihet at be vort anstundende distrikt møte i Camrose om at ta kolonisationstanken op til behandling. At der nedsættes en komite paa 5—3 prester of 2 læmænd at denne komite vælges, om muligt, den 1ste dag av møtet og rapotere senere under møtet.

Venner, vi trenger at holde sammen og arbeide med fremtiden som maal. Vi er saa faa iblandt de mange og nettop fordi vi er det, bør noget i den retning gjøres eller saa vil flere og flere av vort folk gaa tapt for vor kirke og forsvinder ind i andre samfund og sekter, eller synke ned i hedenskapets evige mørke.

Vi nævner dette med bøn om det maa gaa vor kirke vel i Kanada og bli et stort træ som vil bære rik frugt for vor Herre og Frelser Jesus Kristus.

Kom hjemmemissionen ihu i eders forbønner og med eders gaver.—
O. L. Falkeid.



Outlook College, Outlook, Sask.

OUTLOOK COLLEGE

Av Georg Moi

Efterat nordmænd hadde begyndt at slaa sig ned paa Saskatchewan prærien varte det ikke længe førend de begyndte at omgaas med planer om at bygge en høiskole. Allerede saa tidlig som 1909 fremkom der forslag om slik en skole ved et møte avholdt i Saskatchewan River menigheten i nærheten av Outlook. Efterat saken var bli drøftet indgaaende baade privat og officielt, blev det konstituerende møte holdt i Nary skolehus ved Outlook i november 1911. Her blev saa The College Association dannet. Første formand av the association var pastor H. L. Urness. Der var anbud inde fra Hanley, Outlook og Watrous. Efter lang debat blev det besluttet at motta tilbudet fra Outlook. Men tidene var trange og det blev ikke nogen bygging paa en tre fire aar endda. I 1914 blev det første spadetak tat av konsul P. M. Hendricks, den gjæve kjæmpe som nyss stedtes til hvile paa Saskatchewan River kirkegard. De var ikke saa rike akkurat disse nordmænd paa Saskatchewan prærien, men ikke saa fattige heller at de ikke kunde gi baade ett og to hundre dollars, ja op til tusen dollars. Heller ikke var det bare penger de gav, men ogsaa sit arbeide og sin tid. De hadde hjertet paa rette sted de gamle pionerene. Næste aar gik det igang med at bygge, og ved nytaarstider 1916 var hovedbygningen færdig.

Det hadde kostet overmaate opoffelse at komme saa langt og mer krævdtes endda. Men det gik, og det gik godt. Allerede i januar blev skolen aapnet. Den første bestyrer var pastor H. O. Grønlid. Han stod ved styret trofast i syv aar, og i denne tid gik det hurtig fremover. Snart blev der forlorte rum. I 1917 blev Boy's Dormitory bygget, ogsaa under store opoffrelser av collegets venner.

Efter pastor Grønlid blev pastor C. N. Sandager ansat som bestyrer. Han hadde denne stilling gjennom to vanskelige aar.

I 1924 blev saa her K. Bergsagel, vor nuværende bestyrer ansat. Han har staat ved roret siden baade i tykt og tyndt — ja saa altfor ofte "i

tyndt." Han har hat et tyngre lass at dra end de fleste av os aner. Hvis han ikke var bli paa sin post gjen-nem de siste 4 — 5 aarene — og det maa villig indrømmes at han kunde ha adskillig grund til at forlate den saa er jeg stygt ræd for at skolen var gaat i staa for længe siden.



K. Bergsagel, B.A., Principal, Outlook College.

I 1928 aapnedes Junior College som staar i direkt forbindelse med universitetet. Det første aar hadde klassen seks studenter. Siden har denne klasse vokset jevnt og sikkert, indtil den i aar bestod av 20 medlemmer, og var den største klasse skolen hadde.

Ved siden av bestyreren, som underviser i religion, psykologi, fysik, kemi, og historie, bestaar lærerpersonalet for tiden av Miss Kari Farden, B.A., Edwin F. Marken, B.A., og Georg Moi, B.A. Miss Farden var lærerinde ved colleget fra det første aar skolen blev aalnet. Med undtagelse av nogen aar hun tilbragte i videre studier, har hun været her siden. Hun underviser i engelsk, hygiene, biologi, og historie. Markens fag er matematik, kemi, og naturfag. Moi underviser i norsk, tysk, fransk, latin, historie, kirkeshistorie, og fysik. Mr. og Mrs. Carter underviser i sang og musik. Som man ser blir det nok saa mange fag paa hver enkelt lærer. Men paa grund av "tidenes pinagtighet" var man selv-

følgelig nødt til at indskrænke sig. Da skolen hadde over 100 elever, trængte man de 8 a 9 faste lærere man hadde. I aar var elevantalet bare 48. Det har været saa lavt som 33 i 1933. Jeg skulde ha kviet mig svært for at skrive denne artikkel i 1933, men det har lysnet betydelig siden den tid.

Outlook College underviser nu i alle fag som provincens øvrige høiskoler. Vor standard er over den gjennemsnittlige tiltross for at vort skoleaar er bare ni maanedes. Alle valgfrie fag har været og er paa vort curriculum. Religion er tvungent fag i grad 9 til 12. Her har ogsaa været undervist i forretnings-fag og steno-grafi, men disse kurser har været nedlagt for en tid paa grund av mangel paa søkning. Vi haaper at gjenoppretta disse i nær fremtid.

Junior College har i de siste aar været vor største og viktigste klasse, viktigste fordi fra 30 til 40 procent av vore studenter har hørt til denne klasse. I Junior College utgjør fem klasser et aars arbeide. De følgende fag har været paa vort curriculum: English 2, Psychology 5, History 8, Mathematics 6, Chemistry 2, Norwegian A, Norwegian 1, Greek A, Latin 2, og French 2. Studentene i Junior College skriver deres eksamener paa samme tid som ved universitetet. Opgavene blir ogsaa sat og rettet ved universitetet.

Kanske like saa viktig som undervisning i klassen er den utdannelse man faar utenfor klassen i omgang med venner og klassekamerater, i sport og sammenkomster av forskjellig slag. Hvad sport angaar har Outlook College meget at by; om vinteren: ski, skøiter og toboggan. Byens skøiterink gir utmerket anledning for collegets hockey team. Terrenget ved elvebredden er det beste som fins paa prærien for dyrkere av skisporten. Om sommeren spilles der baseball og tennis; svømme poolen er aapen for studentene. College parken er ved alle årstider en kilde til megen glæde og hygge.

Indendørs faar man anledning til at vise sine evner i de forskjelligste retninger ved de mange programmer som studentene opfører gjennom aaret; sang, musik, og skuespillerkunst. Outlook College koret, under herr Carters ledelse har iaar gjort sig fordelagtig bemerket, ogsaa utenbys.

The Young People's Luther League her paa skolen har iaar været en meget aktiv forening. Man har hat møte hver søndag med bare to eller tre undtagelser. Referat av Luther League arbeidet var gjengit i Hyrden for kort tid siden, ogsaa rapport fra The Luther League Convention, saa vi skal ikke drøfte disse nærmere i denne forbindelse.

Men der er en anden side av det religiøse liv jeg gjerne vilde faa nævne. Jeg tænker paa de ukentlige bønnemøter som har været avholdt gjennom aaret. Hvor megen velsignelse disse møter har bragt er naturligvis umulig at si. Men jeg er sikker paa

at de er en av hovedgrundene til at mange studenter, baade gutter og janter, har tat standpunkt for Kristus. Ved at høre disse unge be for sine foreldre, sine søskende, sig selv, for skole og lærere, for kirke og prester, for Guds rike paa jorden, maa man uvilkaarlig føle at de har sat sine føtter paa Klippen, og at samfundets velfærd virkelig betyr noget for dem.

Hvad er miningen med Outlook College? Hvad er vort maal? Kunde ikke nordmænd likesaa vel sende sine barn til provincens høiskole? Jeg skal faa lov til at citere hvad professor Bergsagel skre for ni aar siden i Normands Forbundets hefte for mai: "Formaålet med Outlook College er dobbelt: det skal gi vor ungdom en almen utdannelse bedre end den som statens skoler hittil har kunnet gi, uten at de derved skulde behøve at miste sin barnetro. Dernæst skulde dette college forberede og utdanne arbeidere og ledere for vore lutherske menigheter; søndagskollelærere, menighetsarbeidere, og med tiden prester. Det var ogsaa overbevisningen baade hos dem som grundla skolen og hos dem som nu staar for styret, at vi som folk har en national arv at varetta ved siden av den kirkelige." Uten at indlate mig paa nogen diskussion vil jeg bare ganske liketil faa lov at si: Outlook College "har levet op til" disse maal og gjør det fremdelse. Vore studenter blir ledere i sin hjembygd naar de kommer hjem igjen. Jeg vet ikke om nogen som har mistet sin barnetro her, men jeg vet om mange som har fundet den igjen. Vor undervisning i norsk bærer ogsaa frugter. Jeg underviser i norsk selv, og naar jeg sier at undervisningen er god, saa maa det jo være saa.

Hvad har fremtiden at by paa for Outlook College? Den økonomiske situation er alt andet end lys, men la mig si det med engang at den er lysere end den har været paa fire aar. Skolen tilhører det norsk lutherske kirkefolk, og det er deres sak at hjelpe den frem "i din bøn, i dit barn." Alle dere som er venner av Outlook College! Vi trenger deres forbøn, og vi takker dere for alle de bønner som er sendt op og blir sendt op til naadens trone. Vi trenger ogsaa deres økonomiske støtte, og den beste økonomiske støtte dere kan gi os er at sende deres barn til skolen, og opfordre andre til at gjøre likesaa.

Det har været paa tale at oprette et teologisk fakultet ved Outlook College. Det er et spørsmål som nu kanskje snart burde optas til drøftelse: Er tiden nu kommet for den norsk lutherske kirke i Canada til at forsøke at staa paa egne ben med hensyn til utdannelse av dens prester? Naar tiden kommer til at ta et slikt skritt, tror jeg Outlook College er stedet.

Hvad end fremtiden har at by, vil vi gaa den imøte i tro og tillid. Maatte Gud faa velsigne os fremdeles, som han har gjort indtil idag.



Camrose Lutheran College, Camrose, Alberta.

CAMROSE LUTHERAN COLLEGE

The Camrose Lutheran College is now completing its twenty-fourth school year. It has graduated during this time approximately three hundred and fifty young men and women who have gone out to serve their fellowmen. This year the graduating class will number forty. The large

size of the graduating class in comparison with what it has been in past years is an indication of the increased interest that has been shown in the school this year. This is encouraging in view of the fact that times have been very difficult. The total enrolment this year has reached one hundred, and it is noteworthy that most of these students have been in atten-

dance throughout the year. It is also interesting to note that the students represent a fairly wide field, some of them coming from the Peace River country and others from Southern Alberta. The territory which the College is serving is widening. There are a number of students this year from new communities which have hitherto not been represented.

The Baccalaureate service will be held on Sunday June 23. The College has been fortunate in securing one of its former graduates to deliver the sermon. Rev. Torkel Vikse, B.A., B.Th., who graduated in 1913. Commencement exercises will be held on Friday June 28, at which Mr. Jacob Stolee, B.A., B.Th., will deliver the main address. Mr. Stolee is a graduate of 1926. He is a former member of the College staff.

On Saturday, June 29, the College Alumni Association will hold its annual business meeting and banquet. An outing to Dried Meat Lake is being planned for the afternoon. Last year a large number of the former graduates returned for the annual meeting and a good time was had by all. This year the Executive is expecting a large number and it is hoped that the Association will become a greater factor in promoting the cause of the school.



C. A. Ronning, B. Sc., Principal,
Camrose College.

The College a capella choir of fifty voices has made a tour of many of the congregations belonging to the College Association. The program consisted largely of Lutheran Chorales, specially arranged by Dr. F. Melius Christianson of St. Olaf College, and it was well received in every place. Each year the College choir goes on such a tour with the hope of stimulating interest in the wonderful heritage of music which is the possession of the Lutheran church.

The annual meeting of the College Association will be held on Saturday, July 6th. At this meeting the delegates will discuss a generous proposition made by the executors of the J. B. Anderson estate to the College Association. The executors are willing to cancel a debt of some \$3,000.00 if the Association can raise half the amount as a reserve fund for the College. The trees and shrubs donated by the J. B. Anderson estate several years ago have transformed and beautified the College campus. The College is grateful indeed for that gift of increasing value.

The College seeks to emphasize three basic elements in its educational programme: A strong faculty of scholarly teachers, with special training for their particular subjects; personal interest in every student, with regard to mental, spiritual, physical and social development; and individual instruction in all courses in classes small enough to make possible thorough attention to individual difficulties and personal problems.

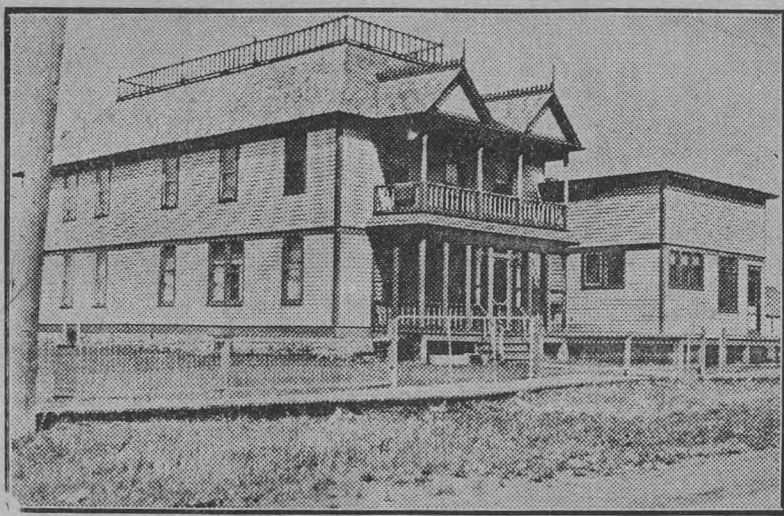
The members of the Faculty are Mr. C. Ronning, Mr. E. M. Bergh, Miss Helen B. Sorhus, Mr. Egil Schonning, Mrs. Jennie Hagen and Mr. H. G. Ronning.

—Harold Ronning.

Bible Camp.

Provost Circuit Bible Camp at Lake Thomas, Viking, Alberta, July 15.—25.

For information write Mr. Andrew Holmberg, Viking, or Rev. Ivar Saugen, Viking, Alberta.



Bethany Home, Bawlf, Alberta.

A Brief History of Bethany Home Bawlf, Alta.

As a need of a Home for the homeless old people was felt and appeals were received by different pastors from needy ones, the Canadian Board of Charities appointed Rev. S. Westby of Edmonton, Alta., to visit the different Lutheran congregations in Alberta and Saskatchewan, present the cause and make collections with the object of opening an institution at the earliest possible date. His efforts were successful and a hospital building was purchased reasonably as a temporary Home at Bawlf, Alta., about twenty miles Southeast of Camrose. The building was repaired and electric light plant installed and the Home was opened on Oct. 1st, 1922. Later another six room house, just one block from the main buildings, was willed to the Home by Mrs. Johanna Hanson, and is now used by the men who are able to walk to the main building for their meals. About twenty-five inmates can be comfortably accommodated in the two buildings.

Rev. N. R. T. Braa served as pastor and manager for a period of about six years, and was succeeded by Rev. J. O. Jovaag. When Rev. Jovaag resigned in the fall of 1930 Rev. O. B. Sanders, a returned missionary from Madagascar and inmate of the Home, served as pastor and spiritual adviser for about two years. Mr. John Soberg, a local business man, became manager upon Rev. Jovaag's departure and still retains that office. In the fall of 1932 Rev. Peder Lerseth was installed as pastor of the Home, and is faithfully carrying on the work.



John Soberg, Sup't.,
Bethany Home.

Four different matrons have served since the Home was opened, and upon the resignation of Mrs. Stromsrud last August, Hrs. M. H. Berrie has been in charge with the assistance of two helpers.

During these twenty years the Home has cared for Sixty-four inmates. To date twenty-six of these have died, twelve have left for various reasons and at present there are Twenty-six old folks connected with the Home.

One service is held in the parlor every Sunday, and one on Wed. evening. Visitors are always welcome, and some have rendered short programs and talks, music and songs which we always enjoy.

An annual affair which has come to be known as "Lutefisk Day," is generally held in November when two meals consisting of norwegian dishes

such as, Lefse, Rømme-grød, Lutefisk etc. are sold the food being supplied by the ladies of the Bawlf Congregation and other friends. The proceeds are used for the needs of the Home. The Bethany Home is the only Norwegian Lutheran Home for the aged in the Dominion of Canada. The Board members are at present Rev. Nels Carlson, Camrose. Sec. Mr. John Soberg, Bawlf, Chairman Dr. H. T. Egedal, Provost, K. O. Eggen, Bawlf and Rev. I. Saugen, Viking, Alta.

Our people are now waking up a little to realize the need of Homes for the old people. There was a time when Old people Homes were sneered at, but that is all changed. The people feel so much better in a home where they receive a diet adapted to their constitution; where they can have the necessary rest, not being disturbed by small children; where they can sit and talk and where people have time to sit and listen to them. I know if a vote was taken among our old people many of them would say, "We have never had it nicer." We of course do not pretend to do what God Almighty cannot, and satisfy every one. You will always find some people who have gone through life always finding fault and grumbling. Naturally we have a few like that also but our doors are open and if any of them can find a better place they can leave us and have our blessing, and if later on they should change their mind and we have room we take them back in again. We want to treat these old people the same way that we would like to have our own fathers and mothers treated. Yes, we want to treat them as we feel our God in Heaven, to whose honor and glory we are doing this work, would want them cared for. Our greatest aim is to have a Christians spirit in the Home and to be mindful that each and every one of them has a soul that is worth more than the whole world, and that it is more important to give these souls food than to give the body all the comforts possible. There are so many of our old people in Canada who needs such a place to stay. Many of them no doubt, pray day by day, "forsake me not when I am old and gray," and if the Lord wishes to use us to answer the prayers of these people we are willing to do anything we think the Lord wants us to do. The lives of these old people, and our lives belongs to Him. It seems a shame that with all our education and all our progress with inventions, we do so little to bring joy and happiness into the lives of our old fathers and mothers. Again we want to thank each and every one of you who have helped along with gifts for the Bethany Old Peoples Home. We hope our friends will experience some of the blessings that rest upon this work and that they will gladly, as cheerful givers, continue to look upon this also as their work that we all are doing to the glory of our God. There is no depression in the Fathers store-house. "Pray and ye shall receive." Pray for the Old People and those in charge of the Bethany Old People's Home at Bawlf. We need your help.

— John Soberg.

Fra Arbeidsmarken Vor.

SASKATOON CIRCUIT MEETING.

Saskatoon Circuit opened its semi-

annual convention at Hanley, Sask., Friday afternoon, June 14, Rev. J. A. Berge, president, presiding.

One put it this way, when commenting on the convention, "one often hears more than what actually is said." We are sure that this was the experience of many who attended these convention sessions and examined themselves in the light of God's Word as recorded in Revelations 3: 14-21. When Rev. J. J. Akre introduced the discussion of the theme in his clear, soul-searching manner, we knew that "these things saith the Amen, the faithful and true witness, the beginning of the creation of God." "The searchlight of God's Word was turned on the congregation, on the individual, and hearts became occupied with questions like these, "Is our congregation luke-warm?" "Am I, too, luke-warm and indifferent?" Did anyone find himself poor, he was counseled to buy of Him 'gold tried in the fire'; did anyone see himself naked, here he saw the white raiment; did anyone realize that he was blind, here was the eyesalve. And as the rain outside was steadily pattering upon the window panes there stood One at the hearts' door, knocking. "— if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Wonderful words, merciful invitation, gracious promises. It was the same old message of love, but how new it seemed! Several pastors and lay-men took up the discussion during the following days, enlarging here, elucidating there, until we felt that it had been a feast indeed.

On Saturday evening we listened to a very inspirational program sponsored by the Circuit W. M. F. under the direction of Mrs. J. A. Berge. The theme "Service" was presented in its various phases by Mrs. S. D. Brun, Mrs. Riggles, and Mrs. B. O. Lokensgaard. Music was furnished by the choir of Saskatchewan River Lutheran Church and also by several individuals.

A Norwegian service with communion was held Sunday morning. The confessional address was given by the local pastor, B. O. Lokensgaard, and Rev. A. Hjortaa of Macrorie, preached the sermon.

During the afternoon session a special topic, "Youth and Liquor" was presented by Rev. B. O. Lokensgaard, after which discussion of the theme was resumed. The Saskatchewan River choir sang several numbers for us again.

The final session was held Sunday evening when a musical concert was given by the Zion Lutheran Choir of Saskatoon. Prof. E. Marken of Outlook College delivered a challenging talk on "Elementary Christian Education." The convention closed with remarks from various pastors present.

Outside it was still raining. God had showered blessings upon us during these days, both spiritual and material, and our hearts were joyful.

— B. O. Lokensgaard.

— B. O. Lokengsgaard, Sec'y.

FINANCIAL STATEMENT

July 22, 1934 — June 18, 1935.	
Balance on hand July 22 1934	\$ 93.63
Received per subscriptions and renewals	309.99
Received per old subscript.	38.60
Received per gifts and donations	57.50
Received per advertising	49.00
Received from "Kirken og Hjemet" for Easter Issue, 1934	10.00
Accured interest from bank	1.30
Total	\$560.02

Expenditures:	
Rundschau Publ. House	\$228.90
Stamps	14.01
Exchange on checks and money transfer	1.65
Envelopes, wrappers and statements	3.60
Rev. K. O. Kandal on debt	50.00
Total	\$298.16

Balance on hand June 18, 1935	\$261.86
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B. O. Lokensgaard, Bus. Mgr.

"CAMROSE WEEK."

June 30th to July 7th inclusive.
Program:

June 30, Sunday.
11 A.M. Norwegian at church. English at college.
2 P.M. English at church. Norwegian at college.
7.30 P.M. English at church.
July 1st, Monday.
10 A.M. Prayer meeting at church.
11 A.M. Norwegian at church.
2 P.M. English at church.
3-4 P.M. Language optional.
2.30 P.M. English.
July 2, Tuesday.
(At church.)
10 A.M. Prayer meeting.
11 A.M. Norwegian.
2 P.M. English.
3-4 P.M. Language chosen.
7.30 P.M. English.
July 3, Wednesday.
(At church.)
10 A.M. Prayer meeting.
11 A.M. Norwegian.
1-2 P.M. Yearly Business meeting of Central Alberta. Innermission Society.
2 P.M. English.
3-4 P.M. Language chosen.
7.30 P.M. English.
July 4, Thursday.
(At church.)
10 A.M. Prayer meeting.
11 A.M. Norwegian.
1-2 P.M. W. M. F. business meeting.
2-4 P.M. W. M. F. conducts this session.
7.30 P.M. English.
July 5, Friday.
(At church.)
10 A.M. Prayer meeting.
11 A.M. Norwegian.
2 P.M. English.
3-4 P.M. Language chosen.
7.30 P.M. English.
July 6, Saturday.
(At church.)
10 A.M. Prayer meeting.
11 A.M. Norwegian.
2 P.M. English.
3-4 P.M. Language chosen.
7.30 P.M. English.
July 7, Sunday.
11 A.M. Norwegian at church. English at college.
2-4 P.M. Childrens service at church. Norwegian at college.
7.30 P.M. English at church.
There will be special music at each session, choirs and mass choirs, chorusses and solos. Meals served in the basement of the church. Those wishing to room at the college dormitories will kindly bring pillows, sheet and blankets.

Arthur G. Lwis, Pres.
L. E. Loveseth, Sec'y.

Bekjendtgjørelser.

Den norske-lutherske kirke i Canada avholder sit neste aarsmøte i Moland menighet, Camrose, Alta., astor N. Carlsons kald, den 10de til den 14de juli 1935.

Enhver menighet, som tilhører Canada distrikt av vor kirke, har ret til at vælge og sende en delegat til dette møte. Vælg baade delegat og suppleant til samme. Nærmere oplysninger angaaende aarsmøtet senere.

J. J. Akre, formnd
K. O. Kandal, sekretær.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,
Fairy Glen, Sask.

COMMENTS

Your attention is called to the inspiring article entitled, "Our Youth, and Our Church" written by our District Young People's Luther League president, Professor K. Bergsagel of Outlook College. How heartening it is to know that the following paragraph in that article is becoming increasingly true in our Canadian locals:

"The old-fashioned Young People's Society that met once a month give a 'programme,' play some innocent games and serve a lap lunch is gradually being transformed into an organized group of workers, crusading for Christ; and when these meet in convention only the most indifferent can fail to sense the spiritual fervor of Christian youth."

Does the article "Preach Christ or die" correctly depict the conditions among our Lutheran Young People? Is it too drastic? Have we been superficial in dealing with the sin problem and its remedy?

REPORT OF SASKATOON CIRCUIT CONVENTION, OUTLOOK COLLEGE, MAY 18-20.

"What shall I do with my life?", was the theme of the Young People's Luther League of the Saskatoon Circuit, assembled in Convention at Outlook College, May 18th-20.

The Convention had been prayerfully looked forward to, and all who attended it were abundantly blessed. It was, perhaps, with a feeling of reluctance that we opened the meeting on Saturday morning. The weather was drab, with a bitter wind from the south-east, — and the attendance was small. The meeting was opened in the name of the Triune God by the Circuit President, Rev. B. Lokensgaard of Saskatoon. Prof. K. Bergsagel of the Outlook College, and the Rev. J. A. Berge of Outlook welcomed the guests who had arrived. Rev. Lokensgaard introduced the theme of the Convention — "What shall I do with my life?" In a beautiful and inspiring way, he told us how this life was a Godgiven life.

The guest speaker of the Convention was the Rev. B. E. Bergesen of Minneapolis, — a man of wide experience in the service of the Master, — a man with a through understanding of the problems of the young people, — a man whose actions and speech showed that he had truly been "with God." As he spoke, the assembly couldn't help but feel that the Lord was near. "The only answer we can give to the question, 'What shall I do with my life?', is, 'give it to God.'" This was the underlying thought in all his addresses.

The afternoon and evening sessions of the opening day brought more and more people to the Convention. We felt that our prayers were being answered. The people didn't only come out of curiosity to see and hear the speaker, but they came with souls that were hungry, — seeking for something that would satisfy. And as they left again, we could almost hear them saying, "We have seen strange things these days." "We have felt the power of God." And the young people went away, thanking God for the Convention, and resolving to live Christ, and serve Him better in their respective communities. Here words cannot express the results of this Convention. For three days we stood on "Holy ground," and felt the power of the Holy Spirit in our hearts. "The Master is come and calleth for thee."

Sunday was the big day. The auditorium may have been too large on Saturday morning, but on Sunday it was too small. Visitors filled, not only the College chapel, but the hallways and stairways too. It was truly wonderful to see, — even though it did cause a certain amount of anxiety for those who were charged with the responsibility of caring for the physical needs of those present. But God also blessed that part of our Convention!

Not only were our souls filled with inspiring addresses, but also with uplifting music. The Lutheran church has been called the 'singing church,' and this was truly verified during the Sunday afternoon session. Anthems were rendered by the Saskatoon choir, the Outlook College choir, the Saskatchewan River choir, the Saskatchewan River octette, the Outlook College male chorus, and the massed choir. All displayed a wonderful interpretation of choral singing. During this session, Rev. Bergesen spoke on the subject of music. All the sessions of the Convention were inspired with good music. Not only did we hear choral music, but piano solos, vocal solos, vocal duets, a double piano duet, a trombone solo, violin solos, — and not to forget the enthusiastic hymn-singing of the congregation.

On Sunday evening, the representatives of the various Leagues listened to a "model" Luther League Program by the Outlook College Luther League. This was given to benefit those Leagues which were in doubt as to how they should carry on

a Luther League Program.

On Monday, the closing day of the Convention, the Lord favored us with such ideal weather that it made us forget the kind of weather we had had during the previous days. Although the attendance was not as great as it had been on Sunday, we, nevertheless, had a full house.

Those who contributed to the program in the way of papers and addresses were: Rev. G. J. Ostrem, Prof. G. Moi, Rev. J. A. Berge, Edward Goetz, Eugene Hendricks. The Bible study sessions were conducted by Rev. P. Overlid and by Rev. A. Hjortaa.

After the afternoon session on Monday the Leaguers enjoyed an hour of outdoor recreation in the College park. In the true spirit of Christian fellowship, they prepared supper over a roaring bon-fire, and chatted and talked as good people will.

Monday evening we were visited by the Rev. A. A. Nelson of the Swedish Lutheran Church of Saskatoon. He spoke on the subject, — "My Life for Christ." — "If we serve God for personal glory, we have lived in vain. But if we use the talents we have in God's service and give Him all the honor and glory, then we are living our lives in a worth-while way." Several young people gave testimonies of the blessings they had received during the Convention. We couldn't help but feel that the hearts of the older people were moved as they saw these young Christians testify for their Lord and Master.

We heard, during the Convention, that if we pour liquid into a vessel it will eventually overflow, — and we feel confident that the blessings that were poured into the young hearts of those present will continue to pour out upon the hearts of those "And that He died for all, that they with whom they come in contact, which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

May God richly bless the results of this Convention to the salvation of souls and to the glorification of His name.

— E. F. Marken.

OUR YOUTH AND OUR CHURCH

On several occasions have I heard the opinion expressed that the Norwegian Lutheran Church in Canada has no future. Said a staunch Norwegian to me not long ago: "The Norwegian church will die with the Norwegian language; the other churches can preach English as well as we can." A little later a pastor said, "In a few years there will not be much of our church in Canada. Our people do not appreciate doctrinal preaching and will therefore soon be swallowed up by the confessionless community churches." The purpose of this brief article is to challenge the statements and to give a few reasons why I believe such foundation are being laid as will enable the building of the superstructure of a true evangelical church in Canada.

1. Most of our churches are keenly aware of their duty to provide instruction for the children. We still have parochial teachers who conduct vacation schools in many of our churches. We have well organized Sunday schools in most churches where children are really instructed in the way of salvation. A non-Lutheran minister suggested that the appeal to modern youth might be more effectively made by way of the modern psychology. Thus speaking of the disintegration of the personality instead of sin and its reintegration instead of salvation would enable modern youth to connect his religious experiences with psychological theories. I ventured the opinion that if modern youth had been instructed in the word of God in the church school for seven years it would be more reasonable to build on such foundations than that of the new psychology. To which he made the significant reply: "We ought to get the Bible back into our Sunday schools." Add to the work of the Sunday school and the vocation school the careful instruction which many of our pastors still give their confirmands and we understand that no church can have a more enlightened membership than the Lutheran.

2. Confirmation. After elementary

Christian instruction follows in time, as well as in importance, confirmation. The festivities of the day, the joy and pride of parents, the earnest words of the pastor are precious memories. The confession of faith, the promise of lifelong obedience to God; God's confirmation of the baptismal covenant and His blessing called down upon each individual confirmant place the youth on the Lord's side. Later testings will come proving whether the life consecration made was only a momentary enthusiasm or if it was the will's complete surrender the Lord. And the forces of evil are certainly alligned against God's people.

3. When so many by God's grace enter the fray and come out victorious it is because the forces of Christ are being organized in this church. Here the greatest help to hold the confirmed youth for Christ is the Luther League. The Lutheran church is the only church in Western Canada with an organized Christian Youth Movement. The Y.M.C.A., the Y.W.C.A. are independent organizations not under the control of the church; nor is there to my knowledge any other organization in the reformed churches that can be compared to a Luther League which is true to its motto, "The Word Alone; Grace Alone; Faith Alone."

The growth of the Luther League is so recent that many of our own people do not realize what an integral part of our church it has become. What the public high school is in a democratic state that the Luther League is in a Lutheran free church. As the Sunday school provides elementary Christian instruction so the Luther League is today chiefly responsible for the more advanced Christian studies in the congregation. Here is opportunity for Bible study, for prayer, for testimony, for christian fellowship. The Lord only knows how many confirmands have been kept in the faith through the ministry of the League; how many have been brought back into the fold by the same agency; how many have here reconsecrated themselves to the service of the Lord.

4. Such reconsecrations are perhaps most noticable in our circuit and district conventions and Bible camps. We have had many such conventions in Alberta and Saskatchewan the last few years. The old fashioned young people's society that meet once a month to give a "programme," play some innocent games and serve a lap lunch is gradually being transformed into an organized group of Christian workers, crusading for Christ; and when these meet in convention only the most indifferent can fail to sense the spiritual fervor of Christian youth. That our church has recognized the importance of Young People's Conventions is indicated by the prominence they have received. The attendance is larger, and the participation in the programme more general than in other church meetings. At least five conventions have been announced for this summer. At Outlook College May 18-20; Provost June 7-9; South Star, Saskatchewan July 4-7; Parkberg, Saskatchewan July 25-28 and Viking, Alta., August 2-4. Thousands of Lutherans will be in attendance, hundreds will participate in the programmes. Souls will be won and kept for the Lord. If you are pessimistic with regard to the future come to our Luther League conventions; it will strengthen your faith in God and in our church.

—K. Bergsagel.
Pres. Man. and Sask. Y.P.L.

LUTHER LEAGUERS

Your attention is called to the excellent topics outlined in Better League for the month of July. With the Federal and a Provincial election in Alberta in the offing with new parties and new theories of economics proclaimed both from platform and pulpits, what could be more appropriate than the general theme "Church and State" for our Canadian Leagues? "The relation of Church and State," "Church and Politics," "Menaces to Liberty" are topics under this general theme.

Use the outlines, adopt them to local conditions and you will have programmes that will be both instructive and timely.

—K. Bergsagel.

PERSONAL EVANGELISM

What does personal evangelism mean? "Personal" suggests that it pertains to the individual, and "evangelism", says Webster is the "preaching of the gospel." Or it is the glad tidings of joy and hope brought to undying souls. We might put these two together thus: It is the endeavor to lead a soul into the living fellowship with Christ—out of the power of darkness into the Kingdom of grace and light. Let us consider the need and scripturalness of this work.

The need is exceedingly great! We learn from scripture that in the last days there shall be "a great falling away from the living God." If you have studied the times and conditions round about you, you have noticed how true this is in our very day. And times are steadily changing into a greater difficulty in the field of soul-winning. It is rare now to see the large crowd gather about God's blessed word, so they might draw from that bounteous store-house of spiritual riches.

"General preaching has its place; but it is a preliminary only in this work; the harvest must be hand-picked," we read in "Taking Men Alive," by C. G. Trumbull, P. 33. Then too, the work of evangelism through the pulpit is given but to few. The Pastor can not do all the work alone—neither is he supposed to. So tremendously many things occupy his time that the heart-to-heart appeals are often sorrowfully neglected. The Bible reveals that men are never saved as groups, but as individuals. This necessarily brings a challenge to every Christian to be the Pastor's assistant.

It seems I hear someone solemnly say: "I would if I could, but I can't." Moses said, "I can't," God said, "Go!" Ananias was afraid to carry out God's command (Acts 9:13-14), but the Lord said, "Go thy way for he is a chosen vessel unto me, to bear my name—." My friend, I would remind you of Paul's words: "I can do all things in him that strengtheneth me." Ask, and to you shall be given the courage and wisdom to speak to some God-given one about Jesus. Shall he perish because you neglect? One of the saddest things an annalist could record in the history of time is the tragic negligence of the Christian to win his next door neighbor for Christ.

There is a need of personal evangelism for the strengthening of the individual Christian himself. If a limb on your body is unexercised for a period of time, it grows weak—in fact is in danger of losing its vitality. You who have no courage to talk about Jesus, or to sing "I'll be a sunbeam for Him," in the presence of hearers, be careful. Get busy! Lest you wither away spiritually. Be it clear, there is no salvation in works, but it helps invigorate the blood stream—it makes you more warm hearted. "Never be sad or desponding—If thou hast faith to believe; Grace, for the duties before thee, ask of thy God and receive."

Personal work needs often to be done with Christians. You who have gained many victories, whose faith is "strong," have you watched your opportunities to help a weaker brother to fuller assurance? Is this vital? Yes. Because there is no joy in Christian living, nor power for service for the soul who is not "fringed"—set at liberty in Christ.

And then the unestimable need of winning the "lost." "It is our work to tell others, but Christ's work to save them. As a disciple of Christ you are intended to win souls. Keep in mind that every unsaved soul is outside the will of God," said A. W. Knock in his "Personal Work" class—L.B.I., Minneapolis.

Let a song express it: "Rescue the perishing, care for the dying, Snatch them in pity from sin and the grave; Weep o'er the erring one, Lift up the fallen, Tell them of Jesus the mighty to save."

But now you might ask if it really is scriptural for each saved soul of both clergy and laity to do "personal evangelism." Is it? We go to the Bible.

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1. Yes, we all are to be workers together with Christ and with each

other.

It seemed very natural for Christ to do personal evangelism. He went about in humility and quietness. The first of whom we read in the Gospel according to St. John that Jesus spoke to personally were two of John's disciples who became His. The natural outcome with the soul who gets to see Jesus is that he becomes His disciple.

We could cite several incidents where Jesus spoke personally to souls. In fact, that was His most common method of winning them. "It was Christ's own preferred method of work, as it is his preferred method for us today. For it is always the most effective way of working." "Taking Men Alive," by C. G. Trumbull, P. 183.

Study the Gospels and see how often the Christians, as well as Christ, spoke confidentially to individuals.

Surely this method is most effective! Consider the outcome of Christ's personal work. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother—and he brought him to Jesus—." John 1:40-42.

Study John 4 "Samaritan woman," and Acts 8:26-39. Note here how the Holy Spirit first worked in the heart of Phillip and through the personal contact of Phillip, the Holy Spirit opened up the Scriptures to the eunuch of great authority, and he went away rejoicing.

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." Col. 3:16, 17.

Written by

Pastor Benjamin Ostrem,
Wetaskiwin, Alberta.

PREACH CHRIST OR DIE!

What Sort of Religion Attracts Young People?

One of them Answers the Question.

By. H. McAllister Griffiths in
the Bible Banner.

Not long ago I was sitting in a large church in one of the six largest cities in the land. It was the hour of evening service. In the course of his sermon the minister asked: "Where are the young people who ought to be here? You know as well as I do where they are—out where the lights of the world attract. We must bring them in,—or the church of tomorrow will die."

Journeying here and there over this land I have found almost the same words repeated over that over again on the lips of pastors, young people's workers, Sunday school teachers, and parents. It is beginning to be realized that the young people prefer jazz to church, that the strong young life is not going churchward. And it is becoming apparent, too, to the slowest observer, that with young people at least, there is a real connection between pure morals and faith, and when a generation neglects faith its morality slumps—as it is doing today.

To many, the realization of a crisis has meant energetic action. Some have merely bewailed this drifting away, pointed to it as a sign of the drift of the times, but have done nothing.

May I give my reaction as a young person, and what I know to be the reaction of thousands of other young people, to the schemes used by the churches to attract us? If what I say seems harsh, it merely demonstrates the fact that the methods proposed have failed to reach a large number of young people.

Those who sit still and do nothing while they deplore the situation, we laugh at. If they half meant it, they would do something. Of those who do act, there are various kinds, and they use various methods to attract.

Perhaps the commonest method resorted to is the beginning and the maintenance of the part of the local church of an endless round of pleasure. Many churches gather round them large groups of young people in this manner. They gather them, but they do not hold them. Of course any group loses and gains members

constantly, but the group gathered to the church only by social appeal changes much more swiftly.

And here, as a young person let me say with the utmost candor that if the church thinks it can beat the world at the social or amusement game, it is sadly mistaken. It can't. When a church tries to balance off the counter attractions of the world, backed by unlimited capital, with its own equipment for amusement, it fails. There may be always a crowd there, but from week to week it is not the same crowd, and it is impossible to teach much to young people who come a few times just to be amused.

I do not want to disparage a true social life among young people. It is good, and it is absolutely necessary. But there are other things that come first, and that cannot be subordinated. I myself was induced to join a young people's society while in high school, thru the instrumentality of a "social" and what it has meant to me only eternity can reveal. But I was held in that society not by socials, but by something else. No, a program of amusement and entertainment, with a little morality talk slipped in here and there, will never bring and hold our young people.

Some churches have reasoned that since the young people have drifted away, it must be because the old message did not attract. So they have looked for a new message, and in many places the young person has been confronted with a "social gospel." I say "confronted," for that is just the way he feels about it! It does not attract him. It is purely academic. There is not warmth, no vitality in it, no matter how enthusiastic the personality of the teacher.

There is no real personal call to him. The age of adolescence is the time of the unfolding of and individual's consciousness of himself. He thinks of the world not abstractly as a world full of problems, but as the world he must meet and conquer. Youth is full of visions—visions in which the dreamer is always one of the central figures. And to be drawn away from this natural direction of that and to be plunged into a cold-blooded discussion of social problems is distasteful, and is inwardly resented. The "social gospel," which rightly understood has its proper place, does, not and never will, attract young people.

We young people feel we have been over-analysed. The psychologists have taken us into the laboratory, have put us on the table like so many worms, and have scientifically decided the type of appeal which should be made to each age. I don't know how worms feel about it, but I do know that normal young people resent it when a leader or a teacher or a lesson begins to measuredly approach them from the "iorreit psychologiial angle." Maybe the angle is correct enough, and we are all wrong, but any way it "odesn't go." We want to be considered not as the subjects of experiment, but as real humans with desires and choices all our own.

The fundamental thing that those who substitute the study of social problems and carefully graded lessons forget, is that the young people have drifted away, not as a result of the proclamation of the old message, but as the result of the repeated failure to proclaim the everlasting Gospel. What attracts us? The Gospel of the Lord Jesus Christ, delivered once for all, attracts us! He attracts us. The old Gospel is certain. The New Theology doubts are uncertain. Only certainty attracts the live young person—something so certain that in glorious paradox he can risk his life, his whole self into it. And the uncertainty of a modern pulpit which doubts its infallible Book and its risen God-Man, is sending the young people out into the world and away from the church. That which thrills the heart of a young person is an everlasting faith. That which repels is the statement that "we have now discovered that all things are relative and uncertain." For the young, at least, the "New Theology" has no appeal, and never will have any appeal. The great affirmations of the faith, those truths which have come down thru the centuries, not worn out, as some would say, but hallowed

and proved, these are the things that grip the imagination and stir the faith and aspirations of us young people. The Risen Christ, "I am he that liveth and was dead; and behold I am alive for evermore," will capture the hearts of millions of us before the New Theology will attract one person to the shriv of a dead example."

And we know that this Gospel is true. We know that we can sense some things better than scholars who have forgotten a youthful experience with God. We know the great facts of the Gospel to be true, because to us they have become real. The Holy Spirit is real because he lives in us who are saved. The Book is real because its message fits our every need. "I know that Christ lives, for he liveth in me."

The New Theology will never help us, never attract us, because it does not deal with your sin question. The professors may have forgotten it, but the struggle against sin,—the struggle to overcome in the morn of life with the dew still upon us, is the most real of all our experiences. Of course we sin. Our elders may haggle about the nature of sin, but we are experiencing its appeal and power. There is more sin among young people than the older folks ever dream of. If the mothers of some of the sons and daughters knew what things their petter and trusted children are doing,—well it would kill them, that's all. A good first step, regardless of tears and wails, would be to take away the automobiles that our youth sail around in. In the city and in country, this generation of young people is on a prolonged moral debauch. The religious sanctions for morality are gone and when they are gone, nothing much else will hold the young person of today from doing whatever his fancy dictates, especially since in some schools he is taught that all his impulses are good. Fear will not hold him. He is afraid of seeming afraid to do anything. The crisis in this country is real, to unknown. Any minister or person who dares to tell the truth is branded as "sensational" by the ostriches who want to stick their head in the sands. But we know, we young people, how things are—and how little the church is doing. We know that unless something intervenes, this America which is now sowing the wind is going to reap the whirlwind. And the only thing that can intervene is a great revival—and its central message must be one which openly and squarely deals with the sin question.

Yes! it is only the eternal, supernatural Gospel-call of the Holy Spirit that thrills the nerves, dims the eyes of us young people, that makes a lump come in our throats, that puts a victory over sin in our hearts, and the fire of quenchless purpose in our eyes!

The Gospel of Jesus Christ attracts us as not other thing could ever attract. The Gospel of Jesus Christ holds us as nothing else could ever do, for it shows us our sin plainly, and shows us the Way out. We want the Gospel—we need it—and no substitute. We do not want eloquence. The Gospel message has power to make any lips eloquent beyond man's ability, it the words come from a full heart.

"By their fruits ye shall know them." It is the churches that stress the Gospel of freedom from the bondage of sin that are today attracting and holding and helping the young people, and those churches alone. A little investigation will verify this.

And finally, to the church we young people say, "Preach Christ or die." That is the choice. Only the proclamation of the true and everlasting Gospel of a risen Lord will ever attract us and hold us. It is not theory, it is experience. Hundreds of churches, and thousands of lives attest the fact. Our friends in the ministry, our teachers, all of you who work with us, our parents, the old message is not outworn for us; it is you who have been alienating us by giving us something else. We would look up, and looking up see no man, but Jesus only! Preach Christ or die!

Jesus Only

Once it was the blessing,
Now it is the Lord,

Once it was the feeling,
Now it is His Word.
Once His gifts I wanted,
Now Himself alone,
Once I sought for healing,
Now the healed own.
Once 'twas painful trying,
Now 'tis perfect trust,
Once a half salvation,
Now the uttermost.
Once 'twas ceaseless holding
Now He holds me fast.
Once 'twas constant drifting,
Now my anchor's cast.
Once 'twas busy planning,
Now 'tis trusful prayer,
Once 'twas anxious caring,
Now He has the care.
Once 'twas what I wanted
Now what Jesus says,
Once 'twas constant asking,
Now 'tis ceaseless praise.
Once it was my working,
His, it hence shall be,
Once I tried to use Him,
Now He uses me:
Once the power I wanted,
Now the mighty one.
Once I worked for glory,
Now His will alone.

A MEMORY SYSTEM

Forget each kindness that you do,
As soon as you have done it;
Forget the praise that falls to you,
The moment you have won it;
Forget the slander that you hear,
Before you can repeat it;
Forget each slight, each spite, each sneer,

Whenever you may meet it.
Remember every kindness done
To you, whate'er its measure;
Remember praise by others won,
And pass it on with pleasure.
Remember every promise made,
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.
Remember all the happiness
That comes your way in living;
Forget each worry and distress;
Be hopeful and forgiving.
Remember good, remember truth,
Remember heaven's above you.
And you will find, thru age and youth,
True joys and hearts to love you.

Bible Questions

1. How many times is the name "Christ used in the Epistle to the Ephesians?"
2. What was the name of the King who was "eaten of worms"?
3. How many paragraphs in the longest Psalm?
4. How many times is the word "Better" used in the book of Hebrews?
5. Who learned a lesson through two baskets of figs?

Answers to May questions:

1. The Gospel according to St. John, I, II, III John, and Revelation.
2. Proverbs 3:5.
3. The widow of Zarephath.
4. 24 times.
5. Chapters 3, 7, and 19.

Correct answers sent in by:

Mr. Arthur Jothan, Govan, Sask.
Miss Emma Rokke, Weldon, Sask.
Late answers to April Questions:
Miss Lily Tunem, Camec, Sask.
Mr. Reuben Thompson, Ratner, Sask.
Mr. Erik B. R. Haave, Came, Sask.
Miss Alma Nelson, Maxim, Sask.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,
Broderick, Sask.

The Women's Missionary Federation of Canada District will meet in Convention in Camrose, Alta., Rev. N. Carlson's charge, July 11th and 13th.

Each Ladies Aid is entitled to two delegates and we hope many visitors will be present.

The Convention Theme is: "Go — Tell." Further announcement later.

Mrs. Laura Brun, Pres.
Mrs. J. A. Berge, Sec.

It is now almost sixteen years since the organization of the W. M. F. of Canada District at a meeting held in Saskatoon in connection with the first District meeting of the church. Mrs. J. R. Lavik was elected as President, which office she held until her removal from the District. During these pioneering years, Mrs. Lavik rendered the new organization excellent service.

At the Dist. Meeting in June 1923, held in Moose Jaw, the former Sec.

Mrs. S. D. Brun was elected as Mrs. Lavik's successor, and Mrs. O. N. Sorhus as Secretary, which office she faithfully filled until her resignation in 1933, becoming at that time District Historian.

The aim and purpose of our Federation is twofold. First, to promote and stimulate love for the great mission of the church, making all nations disciples of Jesus Christ; to disseminate knowledge of missions in general and those of the Norw. Luth. Church in particular; and to unite all women's societies within the church in harmonious co-operation for this great mission; secondly: To aid financially the activities of the Norw. Luth. church thru its regularly established Boards.

With this as our motive the work has been going on, and has in spite of many handicaps such as the great distances, the lack of sufficient working funds, the comparatively small groups that can be reached at one time, progressed slowly but surely. At present we have active organizations in six circuits, latent org. in one, and in another organization is under way.

W. M. F. Circuit Meetings held together with the regular church meeting have become the rule, and are looked to as sources of interest, information and inspiration.

According to our records, our oldest Aid is the Bordo Aid of Tofield, Alta, organized in 1898. Of our 150 societies only 46 were in existence before 1910; the largest membership of which we have record is 40; 80 have a membership of less than 10 several have had a membership of only four. There is nothing discouraging about these facts — quite the contrary, as they show the splendid spirit and loyalty of these women, who, tho few in numbers, have managed to keep their Society, and therefore in some cases, also church work in their locality alive.

As a Dist. Federation we have tried to carry on the work according to the plans outlined by the General organization, and we believe we can say, without any thought of boasting, that we have been, thru the 'eph. offerings and other activities, of considerable help to our church in raising its budget allotments. Just how much has been done for this cause, or just how many women have been encouraged and inspired to take their place in active christian service we do not know, but we do know that what has been done in Jesus name and because of love for Him has had His blessing. We have also in our District many devoted women who are faithfully serving their church thru the Federation, and are happy to accept the opportunities it offers them for kind, thoughtful, and sincere service.

May God bless us all, scattered as we are over these far flung Canadian Prairies. L. B.

The W. M. F. of the Saskatoon Circuit, which met at Hanley, Rev. B. Lokensgaards charge on Sat. June 15, was opened with Scripture Reading by Mrs. T. Hamre.

This meeting was well attended, and different departments of the work discussed. A recommendation, was adopted, that a sum, not exceeding, ten dollars be given towards the circuit Pres. expenses to the Bi annual District convention.

Officers elected: Pers. Mrs. H. M. Hendrickson, Outlook; Vice Pres. Mrs. A. Skevig, Watrous; Secy. Treas. Mrs. Carl Hanson, Glenside; Thank Offering. Mrs. A. Austenson, Viscount; Self Denial Mrs. H. Blauquist, Outlook, Cradle Roll Mrs. Oscar Hamre, Hanley; Mission Box Mrs. B. Lokensgaard, Saskatoon; In Mem. and Life Memb. Miss Agnes Anderson, Langham. The theme for the evening was "Service". Three fine papers were presented.

1. Individual and Inconspicuous Service, by Dist. Pres. Mrs. S. D. Brun.
2. Faithfulness In Service. Mrs. H. J. Riggle.
3. Reward of Service. Mrs. B. Lokensgaard.

Rev. J. J. Akre was present, and in his kind way spoke words of encouragement. Beautiful music both vocal and instrumental was rendered. The program closed with the Doxology. Mrs. J. A. Berge. Secy.

The W. M. F. of Moose Jaw, circuit

held its meeting in Lake Alma Rev. Sorgens charge June 2nd 1935.

The President Mrs. H. Egland opened the meeting, with song 162 Concordia. Rev. Odland lead in scripture reading and prayer.

Minutes from last read and adopted. Mrs. Egland brought greetings from Mrs. Laura Brun, district president. Reading by Miss. Ana Hansen. Song by audience no. 146 Concordia. Our topic: "Prayer". was introduced by Mrs. M. J. Peterson of Moose Jaw. Song nr. 35 by audience (prayer is the souls sincere desire.) Paper on L.D.R. work, by Mrs. E. E. Hoff, Moose Jaw. An song by the girls quartet Lake Alma. Paper on prayer prepared by Miss. Christene Odland read by Miss. Vilje of Torquay. Duet by Misses Alitha and Frida Krutz, "Whispering Hope." Talk by Mrs. Laure Brown on service and prayer. Solo by Rev. Sorgen "Teach us to pray". Meeting closed by singing of the Doxology. Benediction by Rev. Dahle-Melather. Collection taken \$9.65. \$4.82 sent to our District Sec. Mrs. Berge of Outlook.

Mrs. H. Egland, pres.

Mrs. Laure Brown, sec'y.

Faithfulness in Service.

The topic chosen for we must have been desired from the Biblical text: "I will show thee my faith by my works" or service.

First what do we mean by service?

The dictionary says: Working for another, Duty required in any office, Public religious worship, and any number of other definitions for the word, but we mean to speak of Christian service, or service given without thought of earthly remuneration but only with the idea of God's approval, for any other may not be considered worth the doing by one who counts himself a follower of the Saviour.

We have Christ for our example. He said: "I came not to be ministered unto, but to minister." Surely nothing could be plainer. Service to our fellow men by any means in our power, at any time, in any place, in Jesus name fulfills this requirement of the true christians.

Yet the objection might be raised that we women are too often confined to our homes, our children, and our household duties to engage in Christian service. In modern days, these cases are very rare, but even so, opportunity still presents itself. What greater service could any woman seek, than the chance or opportunity to train and instruct her child or children in Christian principals. By example as well as by verbal instruction we may all serve. Even the invalid shut-in, through patient self—of his impaired health, performs a no mean service to the glory of God. "He also serves who only stands and waits" Surely no truer word was ever penned by one of the world's greatest writers. So we are sure that none may lack the opportunity to serve. But we are not get certain of the manner of this service which christ requires of us as true followers of him. Faithful service is asked from one who gave His all. Certainly, for very shame we can give no less.

I read a little story in one of our I want to read to you by way of illustration or comparison. as follows:

A short time ago some explorers were digging out a part of Pompeii, that city which, many centuries ago, was suddenly destroyed by an eruption of Vesuvius. Outside a house they found the body of a small boy looking almost as if he had fallen asleep. The little fellow had been overtaken by the clouds of poison gas and torrents of red-hot ashes from the volcano.

By the side of the body was a big dog with its teeth caught in his master's cloak. It looked as though the dog had made a great effort to save the boy. Around the dog's neck was a big silver collar. The metal was all tarnished, but when cleaned it was seen to have this inscription in Latin:—

"This dog has thrice saved the life of his little master. Once from fire, once from water, and once from thieves."

Even at this last hour, when destruction poured down from the sky, it was plain that the faithful animal had tried to save his little master a fourth time. P. B. Prior.

As I read this brief story I could not help but make a comparison between the dog as pictured in this incident of ages gone by, and man's faithfulness to his master. How many face both for our Master's sake?

To me faithfulness includes persistence, determination courage, consecration to the task in hand, to the ideal for which we aim, and finally, faith in God.

To be full of faith in our service we must be full of faith in God, so that we may have the strength to perform the thing required of us. — We must have consecration or other things will divert our time and our interest into less worthy channels. —

Courage is necessary for the devil is still very real and very active in this old world of ours, despite the contentions of some of our so called Christian authorities to the contrary. So we need courage to meet and overcome that ruler of the kingdom of darkness. We will require determination and persistence. We can do no less than to don the whole armour of God as is given us in Ephesians 6—13—17. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness. — And your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Henry Van Dyke has put it this way: Four things man must learn to do, If he would make his record true: To think without confusion clearly: To love his fellow men sincerely; To act from honest motives purely; To trust in God and Heaven securely. Notice that love for his fellow men, as noting the idea of service and finally, trust or faith in God comprises the chief thought expressed by the writer.

Perhaps Eduard Everett Hale has put it even more concisely: Look up! and not down; Out! and not in; Forward! and not back; And lend a hand. Yes, let us "look up": for with out Gods help and christ's inspiration, our mean effort is less than nothing. Let us look out and not in think of others first and forget self. Let us look forward too, and press forward toward the ideal of faithfulness in service and so — "Lend a hand" — "I will show thee my faith by my works". Mrs. Mary Riggle.

Outlook, Sask.

C.L.B.I. SUMMER BIBLE CAMP AT SYLVAN LAKE

The time for our summer vacation is approaching and we want to plan some time ahead so we can make the best use of it.

Summer Bible camps are being planned in various places. The Canadian Lutheran Bible Institute have secured a beautiful location at Sylvan Lake and will open Sunday, July 21st and continue for two weeks. This will give us the closing exercises Sunday, August 4th.

Plan your vacation for that time and come to one of the most beautiful lakes in Canada and get a real blessing by being with us. The following are the chief items of interest for your coming to the camp. The camp opens July 21st. Registrations and other arrangements can thus be made on Saturday, July 20th. Registration fee \$1.00. Meals 50c. per day. Single meals 25c. Children under five years old free at the table. Extra will be charged for milk. Children five to twelve half price for meals. Sleeping accommodation in tents. We have only a limited number. Bring your own tents if available. Teachers will be provided with cabin as far as possible. The speakers will be: Rev. A. Tveit; Rev. S. Hilde; Miss Cora Martinson; Rev. G. M. Trygstad; Rev. J. O Jovaag camp manager. Bring your Bibles and notebooks. The forenoons will be used for classes, singing, etc. while the afternoons will be open for recreation, such as swimming, boating, hikes, etc. Special attention will be given to entertain and instruct the children. All who have instruments are requested to bring them along.

Please remember this Bible camp with your gifts as the registration will not be sufficient to pay the expenses. A hearty welcome Canadian Lutheran Bible Institute.

PROGRAM FOR AARSMØTET

for
Den Norsk Luthersk Kirke i Kanada,
som avholdes i
Camrose, Alta., den 10. — 14. juli, 1935.
ONSDAG FORMIDDAG:

9—10.30: Registering.

10.30: Aapningsgudstjeneste. Præken ved dist. formand Akre.
Alterjeneste ved past. B. O. Lokensgard.

ONSDAG EFTERMIDDAG:

Organisering av møtet.

Indberetninger o.s.v.

Det er tanken, at der ved hver dags begyndelse gives en halv times tid til bonnemøte.

Ved siden av forretninger, som vil opta mestedelen av tiden, torsdag, fredag og lørdag, saa vil der ogsaa bli mere av opbyggelige sessioner.

Emnet, som særlig vil bli behandlet under dette møte er følgende:

Tekst: Aab. 3, 8: "Se jeg har satt foran dig en aapnet dør."

Thema: "Den aapne dør."

I. Den aapne dør til religionsundervisning for vore barn.

1 i hjemmet. 2 i søndagsskolen. 3 i hverdagsskolen. 4 i bibelklassen. 5 i konfirmants undervisningen 6 iøvelsesklasser for søndagsskolelærere. — Indledet ved past. Nels Carlson. Supl.: past. A. H. Solheim.

II. Den aapne dør til religionsundervisning ved vore kirkeskoler. — Indledere: Prof. C. A. Rønning og Prof. K. Bergsagel. Lørdag aften overlates til K.M.F.

III. Den aapne dør til hjemmemissionsmarken.

1, vore forpligtelser. 2, vore andedninger, a) i de større byer b) utover landet. — Indledet ved past. J. P. Tandberg. Supl. past. A. K. Odland.

IV. Den aapne dør til hedninge missionsmarken.

1, vore forpligtelser. 2, Markene som de er nu. — Indledes ved Missionær A. S. Burges. Supl. past. P. B. Stolee.

V. Den aapne dør til barmhjertighetsarbeidet.

1, i redningshjem. 2, i barnehjem. 3, i alderdomshjem. 4, i hospitaler. — Indledet ved past. S. Wessel. Supl. past. P. Lerseth.

SØNDAG FORMIDDAG:

Ordination av kandidat Jakob Stolee, ved formand J. A. Aasgaard. [Det engelske sprog benyttes] Offer optages til pensionskassen.

SØNDAG EFTERMIDDAG

Nadvergang. Skriftetale ved past. C. L. Dalseide. Præken paa norsk ved formand J. A. Aasgaard. Tale av Dr. A. J. Bergsaker.

SØNDAG AFTEN:

Avskedsfest for missionær Peter B. Stolee og familie som atter reiser ut til Madagaskar.

Korte taler av flere. Avslutning.

Bed om Herrens rike velsignelse ogsaa over dette møte.

Se til, at saa mange som muligt av vore menigheter, sender delegater til møtet.

J. J. AKRE, form.

K. O. KANDAL, sekr.

The Camrose Canadian joins with many others in extending a cordial and sincere welcome to the officers and members of the Norwegian-Lutheran church of Canada who will meet here from July 10 to 14 inclusive. Many conventions have been held in the town during the twenty-five years of its existence but we venture to say none has been held with higher objectives in view or has resulted in more inspirational influences.

Camrose is without question one of the most attractive urban centres in the province, thanks to a naturally pretty location, which was appreciated and developed by early citizens. A visitor to the town during a recent summer afterwards said: "Camrose is a town of trees, flowers and birds", surely a graceful tribute.... and she might have added "an educational and church centre.... and had she been a publicity agent, special mention would, of course, have been made of our unusually excellent railway facilities, gravelled highway, modern utilities, and the importance of the town as a centre of trade in a flourishing rural community.

The part The Camrose Canadian has played in the history of the town has been to record as interestingly and accurately as possible all those movements, events and incidents which in the aggregate have gone to make the community outstanding in this park-like area of central Alberta.

Welcome once again, visitors to the Lutheran church convention.... welcome to those who were here for the 1929 convention and to those who will be here for the first time. We trust that "Sunny Alberta" will live up to its name during your visit, and that you will leave us refreshed in body and in spirit.

Announcements.

Those that come to the District Convention will be pleased with the following news from pastor Carlson: "Lodging and breakfast free, 25 cents for dinner und 20 cents for supper."

Bible Camp at Lake Thomas, July

15—25. Speakers: Miss Cora Martinson Rev. H. F. Johnson, Rev. H. T. Egedahl, Rev. P. B. Stolee and Rev. H. H. Holm. Mr. Olaf Larson will supervise the sports. A registration fee of 50c. will be charged. Board for the ten days \$5.00. Board pr. day 60c. If lodging is wanted reservation must be made to Mr. Andrew Holmberg, Viking Alberta or to Rev. Ivar Saugen, Viking, Alberta.

Ivar Saugen, camp manager.

Kreds Møte.

Provost kreds møter den 26—28 juli i Trefoldighet Kirke, syv mil nord for Loughed, i pastor Saugens kald. Møtet aapnes med præken av Mr. O. Holte. Temaet Rom. 12: 4—8 innledes av Pastor H. T. Egedahl. Pastor H. F. Johnson præker paa søndagsformiddag. To kveldsmøter blir holdt. Ved disse møter blir det engelske sprog brugt. Temaerne ved kveldsmøterne blir: "The Sunday School", "Parents' Responsibilities", "The Sunday School Teacher" and "The Subject Matter".

H. F. Johnson, formann
Ivar Saugen, sekr.

Dr. Iver Iverson will be the guest speaker at the Bible Camp of Swift Current Circuit to be held July 1.—7. at Swift Current Creek, 16 miles north of Scotsguard, 18 miles south of Webb. The Luther League Convention and Bible Camp will be held jointly. Each one attending will take care of his own lodging. Free camping grounds. For further information write the secretary,

G. J. Ostrem,
Admiral, Sask.

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